Dr. Campbell's great regret is not having pointed out that difference at the time of the inquest, when Dr. Workman originally misquoted him. His reason for not doing, like some of the preceding defences, invokes his professionalism:

> I conceived that the jury were there to enquire into the cause of the death of the deceased, and nothing else, and that they had no business whatever with the details of her female ailments.

He had not thought it important to make the distinction at the time, because he had not thought it the jury's business.

To the insinuation that the galvanism might have aggravated the religious excitement, he opposes the same fallaciousness of "post hoc" argument that he used before; at the same time, he asserts that the galvanism was "followed by a moderation of the symptoms of Erotomania, but by an apparent increase of the manifestations of the Religious excitement" (5). Dr. Campbell makes a great point of having begun his galvanic treatments after the last regular discharge, as if defending himself against the implication that he might have begun his treatments out of concern for possible impregnation by his son, rather than concern to regulate Mary's periods. As for the autopsy itself, Dr. Campbell argues that the condition of the womb showed "not the slightest indication that pregnancy existed either at the time of her death, or that it eaver had existed at any former period!" (5).

Part of his defence involves introducing the ignorant public, which as he seems now only too late to appreciate, judges him nevertheless and whose favourable judgement he requires, to still further diseases. Thus he somewhat pedantically ascribes Mary's allegation to "Erotomania": "it gives rise to the strangest hallucinations, the unfortunate sufferers will give the most minute and circumstantial details of senses shown by subsequent investigation to have been wholly imaginary!" (5). He adds some details to his wife's version of Mary's story, all of which serve to heighten the impression of its being a fabrication, or a hallucination. Thus Mary never mentions anything about a relationship with Dr. Campbell's soon, till the time of her first suicide attempt, when she relates to Mrs. Campbell "not that she had carried on illicit connection with my son, but that she had been violated by him; moreover, this violation is alleged to have occurred all of a month ago, while Mary was asleep. A few hours later Mary reassures them "that the expected discharge had appeared" (6), and